Brahman's power of cosmic Imagination inherent
in his eternal being creating out of nothing names,
forms and happenings that are not in any way real.
In that case Maya would be real, but her works
entirely fictitious, pure imaginations: but can we
affirm Imagination as the sole dynamic or creative
power of the Eternal? Imagination is a necessity
for a partial being with an ignorant consciousness;
for it has to supplement its ignorance by imagina-
tions and conjectures: there can be no place for
•such a ^movement in the sole consciousness of a sole
Reality which has no reason to construct unrealities,
for it is ever pure and self-complete. It is difficult
to see what in its own being could impel or induce
'such a Sole Existence complete in its very essence,
blissful in its eternity, containing nothing to be
manifested, timelessly perfect, to create an unreal
Time and Space and people it to all eternity with
•an interminable cosmic show of false images and
•happenings. This solution is logically untenable.
The other solution, the idea of a purely
•subjective unreal reality, starts from the distinction
made by the mind in physical Nature between its
•subjective and objective experiences; for it is the

objective alone of which it is sure as entirely and
•solidly real. But such a distinction could hardly exist
in Brahman-consciousness since here there is either
no subject and no object or Brahman itself is the sole
possible subject of its consciousness and the sole
possible object; there could be nothing externally
objective to Brahman, since there is nothing else